

## A Thanksgiving Lay

By CHARLES STOW

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IN the wooing and mating time of spring,  
When bluebells blossom and bluebirds sing,  
By the sky hen turkey hidden away,  
To greet May's coming, an egg there lay.

BUT the shy bird vainly seeketh a screen  
In dutant cover of vernal green,  
For a bright eyed lassie pursues the quest  
Till she discovers the stolen nest.



A bright eyed lassie pursues the quest.

CAREFUL! Y stepping, she daintily holds  
Her bran-speckled prize in her apron folds  
Till deftly and snugly consigned to rest  
Under the sitting hen's ruffled breast.

AND the teeming month of June shall see  
In the shade of the old sweet apple tree  
A top-heavy bantling fluster and sprawl,  
Whenever it hears the good dame call.

IN the sultry days of ruddy July,  
Roaming afield where the grass is high,  
With a plaintive peep and vigilant peck,  
Skulks something, princely legs and neck.

WHEN leaves are falling and flowers have fled,  
In black and bronze and cardinal red,  
With a proud spread tail and a rampant wing  
Struts the barnyard's pride, the menu's king.

MID the falling flakes of a wintry night  
The farmer looms in the lantern's light,  
And with gleaming blade and a final flop  
A foul deed's done for the poultry shop.



The farmer looms in the lantern's light.

AND gobbler that gobbled the early worm  
Is festively gobbled in his turn,  
And the egg the shy turkey hid away  
Proves to have been a Thanksgiving lay.

### THANKSGIVING IN JAPAN.

"Yankees of the Orient" Have a Day of Their Own.

Americans have fondly imagined that Thanksgiving day is an institution peculiar to themselves. Not so. The wonderful "Yankees of the Orient," as the Japanese have been called, are like us in more ways than one. One of the resemblances lies in the fact that both countries have a national thanksgiving. Perhaps it would be more modest to say that we are like the Japs in this respect, for they had their Thanksgiving first. It is not known just how old the institution is with them, but it must date back some centuries. The day is celebrated on the 17th of October, and thus, with them as with us, it is a thank offering for the harvests and so occurs in the autumn.

The day opens in Japan by the mikado going to the shrine before sunrise and offering thanks and supplications to God and to the spirits of his ancestors. After the rising sun, which is Japan's emblem, comes out over the picturesque hilltops of the island empire a state banquet is ordered, and similar banquets are had all over the kingdom. The Japs have no turkeys to grace the occasion, but they have other toothsome dishes peculiar to themselves. It is probable that they do not indulge in gluttony quite as much as we, for they are an abstemious people. Then the day, if not inclement, is spent in parks and under the trees.

It is safe to say, however, that while the Japanese Thanksgiving antedates ours, nothing was known of it by our Puritan ancestors.

### Washington's First Thanksgiving.

The initial national Thanksgiving was held under a proclamation by George Washington in the first year of the new republic, 1789. Washington issued one other proclamation of like nature in 1795. Adams also issued one or two, and Madison called for a day of thanks after the close of the war of 1812. So far as presidential notice was concerned, the day was allowed to lapse, however, until permanently revived by Abraham Lincoln in 1863. In 1870 congress passed a law making the day set apart by the president as one for offering thanks a national holiday.

## How Is Your Heart?

Is your pulse weak, too slow, too fast, or does it skip a beat? Do you have shortness of breath, weak or hungry spells, fainting, smothering or choking spells, palpitation, fluttering, pains around the heart, in side and shoulder; or hurt when lying on left side?

If you have any of these symptoms your heart is weak or diseased, and cannot get better without assistance.

Dr. Miles' Heart Cure strengthens weak hearts, and rarely ever fails to cure heart disease. Try it, and see how quickly you will find relief.

"About January 1st, 1902, I took down with weakness and droopiness, and gradually grew worse. I was told by my family physician that my case was hopeless. My neighbors and family had given me up to die. My limbs and body were swollen to one-third larger than normal size and water had collected around my heart. For at least three months I had to sit propped up in bed to keep from smothering. I sent for five bottles of Dr. Miles' Heart Cure, and by the time I had taken them all I was entirely cured. I feel better than I have for twenty years, and I am able to do any kind of work on my farm. My attending physician told me that if it hadn't been for Dr. Miles' Heart Cure I would now be in my grave."  
L. C. CURD, Wilmore, Ky.

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### A Word to Farmers.

EDITOR PRESS: Our Farmers' Institute was held at Marion, Ky., October 13th and 14th, and to our great surprise only a few of our farmers were present; though on Monday the streets of Marion were crowded with farmers from all parts of the county.

You will remember that a suitable program had been prepared and subjects for discussion were given to well informed men of our own county and some from a distance. And further, this program had been published in both the county papers. All the speakers from a distance, and more than half of our home speakers responded with good speeches or papers, brimfull of good, sound, practical ideas, and I feel safe in saying that every farmer who was present was paid, yes well paid for his time. Now, brother farmers, this Institute was appointed by our Farmers' Club; and we organized the club, as we understand it, for our betterment. This Institute was held for our benefit.

The question with me is, why don't we attend these meetings and how are we to be benefitted by them unless we attend.

Have we concluded that we do not need the assistance of the club or benefits of the Institute? Or did we think the subjects would be discussed from scientific points only? If from the latter I want to say you have reached a wrong conclusion.

The subjects were discussed in a plain, practical, sensible way, by plain, sensible farmers, who have made a success along these lines, by men who are wide awake to their own interests, and who are big-hearted enough to be able to lend a helping hand to a fellow-farmer who needs help.

They told us, in plain language, just how they managed to reclaim run down farms, how they succeeded with hogs, sheep, cattle, grass, etc.; how they tested seed corn to secure a better stand, and get healthier and more vigorous plants, thereby increasing the yield as well as the quality. All these and many more subjects of vital importance to our Crittenden county farmers, were presented for our consideration.

My object in writing this is to try and arouse an interest in the Farmers' Club. Farmers of Crittenden county let us awake to a realization of the great problem that confronts us. Our farms are run down; many of our fields are washed full of gulches, unfit for cultivation, others are not producing more than half what they did a few years ago; a few more years of farming our hill land like we are now farming and our hill farms will be worn out. So let us study this matter, attend our Farmers' Club, and Institutes, discuss the subjects that come before us, exchange ideas, give one another the advantage of our experience, and thereby help each other along in the struggle.

Hoping to see a greater number of farmers at our next meeting, I am, your  
BROTHER FARMER.

## Sunday School Teachers' Training Class.

By REV. J. E. PRICE.

### LESSON IX.

The Baptism of Jesus is the title of the fourth Sunday-school lesson for 1906, which is for Jan. 28. The Golden Text is I Sam. 7:3. The title of the lesson for Feb. 4th, is the Temptation of Jesus. The G. T. is Heb. 4:15.

### DAILY MANS

Sunday, Dec. 3. The baptism of Christ, Mt. 3:18-17.  
Monday, Dec. 4. " " " " Mk. 1:9-11.  
Tuesday, Dec. 5. " " " " Lk. 3:21-23a.  
Wednesday, Dec. 6. The temptation of Christ, Mt. 4:1-11.  
Thursday, Dec. 7. " " " " Mk. 1:12-13.  
Friday, Dec. 8. " " " " Lk. 4:1-13.  
Saturday, Dec. 9. Christ tempted like us, Heb. 4:12-16.

### OUTLINE.

1. Christ's baptism.
  1. Jesus application to John.
  2. John's refusal.
  3. Christ's reply.
  4. Christ's baptism.
  5. The divine manifestation.
    - (a.) The Holy Spirit descends.
    - (b.) The voice from Heaven.
- II. Christ's temptation.
  1. The place.
  2. Duration.
  3. Special temptations.
    - (a.) Stones made bread.
    - (b.) Casting down from the temple.
    - (c.) The world offered to him.
  4. Angels minister to him.

### HELPS TO STUDY.

The place of Jesus' baptism cannot be determined with certainty; it was at some point on the Jordan river. John had urged the people to repent and be baptized; but when Jesus comes to him, he feels the presence of one morally superior to him, and confesses his sense of unworthiness. John may not have yet known conclusively that Jesus was the Messiah, but personally John of the desert must have known his cousin Jesus of the workshop. John refused from a consideration of propriety. Jesus puts the matter on the ground of duty. In the presence of duty the highest propriety is to waive propriety and do the duty. This is the second sentence recorded from Jesus' lips. From it light is shed upon the principles of his life. The outward baptism was but a symbol of the divine anointing, or Spirit's chrism, by which the man of Nazareth is visibly christened as the Messiah of Jehovah. The divine voice from heaven is the assurance to Jesus that he is in a peculiar sense the object of God's love and approval, and awakens a consciousness of his mission as Messiah. It dawns upon him in clear conviction that he was to undertake the work of founding the kingdom of God. From the moment the voice from heaven sounded in his heart he devoted himself with unswerving purpose and self-sacrifice to the new work. Before his baptism he was a private individual; after his baptism he took up the work of the Messiah. (Acts 4:27; 10:38.)

Why was Christ tempted? First, for his own sake. He was a man and therefore, like every other man, he had a character to build. Temptation is essential to character-building. Temptation not only assays the quality of the soul, but tempers it, bringing by the stress of ordeal into the needed robustness, unfolding it, fortifying it, perfecting it. No man knows what is in him—how weak he is or how strong, until he is tried. Trial, if he endures the test, not only reveals him, it also girds him.

Again, Jesus was tempted for man's sake. His own temptation helps him to understand ours. For there is no sympathy like that which springs from the sense of fellow-experience, no compassion so real as that which is born of co-passion. And the Divine Man has passed through all human experience from cradle to grave. He doubtless went into the wilderness spontaneously, in answer to the resistless promptings of the Holy Spirit upon his own heart. How was he tempted? "In all points as we are," and in the same manner that we are. We are tempted by internal suggestions, made by Satan, which seem to rise out of our own mind. We are also tempted by objects presented to our bodily senses. Christ seems to have been tempted for forty days by internal suggestions; this failing, the objective method was used in a three-fold manner. He first tried to make him either doubt his Son-ship, or to draw upon his divine power. Next he tried to make him presume upon God. In the wilderness he probably appeared to him in the guise of a sympathetic friend, taking kindly concern in his bodily welfare. On the pinnacle of the temple doubtless as a saintly companion, urging him to inaugurate his Messiahship with dazzling credentials. On the mountain possibly he appears to him as an angel of light, radiant in all the pomp of a universal, absolute sovereignty, and spreads out the attractions of the world and all their glowing honors as the meed of simple homage. These three are the epitome of all temptations. Christ resists them all by the sword of the Spirit, the Word of God.

### TOPICS FOR STUDY.

1. Contrasts between the life of Jesus before, and his life after, his baptism in (a) occupation, (b) home, (c) relations to kindred, (d) relations to people in general.
2. Christ's experience during this period.
3. Jewish homes.
4. Versions of the Bible.
5. Duties of a superintendent.

### LIVING THE LESSON.

Am I prepared to resist temptation with the Word of God as Jesus was? Do I hide the Word of God in my heart that I may not sin against him?

### SEARCH QUESTIONS.

1. Why was Christ baptised? 2. What is the meaning of the words "to fulfill all righteousness?" 3. What different touches does each of the gospels give in regard to the baptism, also the temptation of Christ?

### GENERAL QUESTIONS.

1. Who were the rulers during John's ministry? 2. Into what parts was Palestine divided for government? 3. How long did Herod Antipas reign? 4. What was his relation to Christ? 5. What became of him? 6. Who was high priest? 7. Where was the place of his ministry? 8. What is the Gospel? 9. What were John's themes? 10. What can you say of the reign of Archelaus? 11. What was his character? 12. What became of him? 13. What about Nazareth? 14. What can you say of the plain of Esdraelon? 15. What about the fertility of Palestine? 16. By what announcement did John enforce his command to repent? 17. How did he describe the One whom he announced? 18. What phase of his work did he emphasize? 19. How did he contrast his own work with that of Christ? 20. By what motives especially did he appeal to the people? 21. In what sense was his preaching a gospel? 22. What facts made it natural for the people to wonder whether John were the Christ? 23. Relate the story of the baptism. 24. What great principle of conduct does Jesus enunciate in his answer to John? 25. Is this principle valid for us? 26. What elements of Jesus' religious life that ought to be in ours are revealed in this passage and in Lk. 2:49? 27. Was duty a repulsive thing to him?

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### In Time of Peace.

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pounds, Handford weighed at the time of his death only thirty-four pounds.

Handford was employed at the Atlantic Refining company's plant. On August 19, 1904, he fell from the top of a tank and struck the ground on his back, fracturing the fifth and sixth vertebra.

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